

The booke of

Barthia Priest intreatinge
of thee bodye and bloude of

Chyſte, wyrtten to greate Charles
the Emperoure, and ſet fo:th

by C. peares a goo, and

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Kapnalde.

**The lyfe of Barthzam pꝛeſte by
Johannes Thꝛemꝑus.**

Barthzam pꝛeſte and monke, very wel
learned in ſeculer dyſciplinys and in
holpe ſcriptures, ſubtyle of wꝛt, eloquēt,
& no leſſe notable foꝛ the integretie of hys
lyfe, the foꝛ hys learning wꝛote manye boꝛ
kes, wherof I haue ſene but a few. He wꝛo
te a commendable woꝛke touching pꝛedes
tinatioꝛ to Kyng Charles brother of Lo
therius, & a boke concerning the body
and bloud of the Loꝛde. He floꝛyſ
hed in the tyme of Lotharius
Emperoure.

A man ſhal not per cease ſ mynde of the
auctoꝛ, except he rede the boke thoꝛ
ough and conferre the fyrſt
parte wꝛth the
latter.

*

9
The p̄face to Charles the Emperour.



Ycōmaūded me (most fa-
mous p̄ince) to signifie vnto
your magnificēce, what opi-
niō I haue, touching the mis-
terie of the bōdy & bloud of
ch̄ist. Truly as it is a cōmaū-
demēt, not vntoworthi of your regal & p̄ice-
ly estate so the executiō therof, to the peruite
of my power & strength shalbe very difficile &
hard. For what is moze worthi of your re-
gal p̄ouiderē, thē to be catholike wise, tou-
ching the holy misteries of the bōdy & blou-
de of ch̄ist, which hath auāced you, to your
regal seat. And further, not to permytte
your subjects, diuersly to thinke of the bō-
dy & bloud of ch̄ist wherein doubtles, & some
of ch̄istian redēptiō doth cōsyst. Truly no
small cōtrauerse is sp̄yng for asmoche as so-
me say & the sacramēt of the bōdy & bloude
newly celebrate in & church is vnder no fi-
gure obuelatiō or couer, and again, & other
some doth say these thinges to be cōcepted
vnder a figure of a mistery, & that it is one
thing which appereth to our corporal sens-
ces: & another that is sene with the eye of
our faith. And notwithstandinge that the
apostell wrytynge to the faithfull wolde
haue all men to fauoure one thyng, saye
one thyng and that noo scisme shoulde
appere amonge them. Yet they be wonder-
full deuyded in dede, thynkyng dyuersly

A. ii.

ly of

uerſy of the body & bloud of chriſt. Where-
foze your regal highnes, prouoked wth the
the zeale of fapth, & not wel pleased wth the
ſe thinges (conſidering alſo according to the
apostles precept, & al mē ſhuld thinke and
ſay one thing) ſearcheth diligētiye for the
ſecret of ꝑ truth. Whereby it maye al thoſe
that haue wādzed out of the way, into the
ſame agayn. Where upon you diſdāyn not
to aſke the truth of thys matter, euē of be-
ry poore mē, conſidering that the miſtery
of ſoch a ſecrete, cannot be knownen, but by
the reuelation of god. Whych ſheweth the
lyghte of hys truth: by whō ſoever it ſhall
pleaſe hym to electe. Whereſe as it is plea-
ſaunt for me poore man to obey your com-
mandement, ſo it is harde to diſpute wth
a matter, being far beyond the ſeace of mē
and that cannot be knownen. But by the e-
rudicio of ꝑ holy goost. Wherefoze I at this
tyme being at your comādemēt: through
hys grace of whom we wyl ſpeake, ſhal de-
clare according to my habilite, what I do
thinke, concernynge thys ſacrament not
leanynge to myne owne wyl, but perſu-
ynge the ſote ſteppes of the old fathers.

The booke of Bartholomae preſt touchynge ꝑ
body & bloud of chriſt wrytten to great
Charles the Emperour.

Inur highnes deſyret to knowe whe-
ther that the body & bloud of chriſte,
whych

whych is receyued in the church by þ̄ mou-
 thes of the faythful, be in myſtery oꝛ in be-
 rite. &c. That is to ſay, whether it contey-
 neth ſome ſecret thing þ̄ is only cūpōrt to
 the eyes of fayth, oꝛ wpythout the beale of
 any myſtery þ̄ thyng is loked vpon of the
 externe ſpyght of þ̄ body: whych þ̄ inward
 eye of þ̄ mynd doth behold. So þ̄ whatſoe-
 uer is done, appereth manifeſtly oꝛ no. &c.
 And whether it be þ̄ body which was boꝛ-
 ne of Mary, þ̄ ſuffered, dyled, was buryed,
 roſe agayn, aſcēded into heuē, & ſitteth on
 the right hā of the father oꝛ no. &c. Of theſe
 ſe two queſtiōs, let vs begin with þ̄ fyrſte
 And leſt we be letted w̄ doubtfulnes, & am-
 byguity. Deſpyne we what a figure is, and
 what þ̄ verite is, þ̄ we may certaynly know
 how, & which way we ought to reaſō. A ſy-
 gure is a certeyn obumbꝛatiō, oꝛ ſhadowing
 declaring the thing which he intēdeth by
 ſome beales oꝛ couers. As foꝛ an example
 we meaning the word, do name bread. As
 in the lordes prayer, we deſpyꝛe our daylye
 bread to be geuē vs. Oꝛ whā chꝛiſt ſaith in
 the goſpel. I am the lyuely bred, which ha-
 ue deſcēded frō heuē Oꝛ whā he calleth him-
 ſelf a vine, & his apoſtles bꝛāches, ſaying
 I am the true vyne, you verely þ̄ bꝛāches
 In al theſe, one thinge is ſpokē, & another
 thing vnderſtā. The verite truly is a de-
 mōſtratiō of a manifeſt thinge, couered w̄
 no Image of ſhadowes, but ilſinate, with

pure playn and natural significacions. As
whā we say, ꝑ chꝛist was boꝛne of a virgin
that he suffered, ꝑ he was crucified, dead, &
buried. Here is nothing shadowed with fy-
gures, but the veritie of thes thinges, the-
wed by natural significacions of wordes.
Nether must we vnderstā, any other thig
here, then ꝑ whych is expꝛessed. But not so
in those thinges that we spake of befoze.
Foꝛ substantially, nether is the bred chꝛis-
te, nether the wyne is chꝛist, nether yet ar
the bꝛaūches the apostles, wherfoze in tho-
se is a fygure, in the other the verite is the-
wed in narraciō. That is to say A naked &
playn significatiō. Now let vs retorne to
those thinges foꝛ whose cause they be spo-
kē. That is the body & bloud of chꝛist. Tru-
ly ꝑf the misterpebe done vnder no fygure,
thē do we nought in callinge it a misterpe,
foꝛ that cānot haue the name of a misterpe
wherin nothing is hyd, wher nothinge is
remoued frō our cozpozal senses, wher no-
thing is couered with any beale; but that
bred whych by the mysterpe of the pꝛest is
made ꝑ body of chꝛist doth shew one thing
to the externe senses, And another thynge
soundeth inwardly to the mynd of ꝑ sayth
Outwardlye the breade remayneth, as it
was befoze the same shape, is euident the sa-
me colour is sene, the same taste is tasted,
but wythin is a thynge moche moze pꝛecy-
ous, moche moze excellent, that is to saye,
the

the body of chꝛist sheweth, whych not wꝛth
the senses of the fleshe, but wꝛth the eyes
of a fapthful mynd, is either sene, receyued
or eatē. The wyne also which by the conse-
cratio of the pꝛiest, is made the sacramēt of
the bloud of chꝛist, setteth forth one thinge
outwardly, And cōteyneth another thyng
in, for what other thing is supꝛicially lo-
ked vpon, but the substance of wyne, taste
it saoureth wyne. smel & it smelleth wyne
loke on it & the colour dothe argue wyne.
But yf a mā doth cōsider it inwardly: the
not yf licour of wyne, but of yf bloud of chꝛist
he saoureth to yf myndes of yf beleuing peo-
ple whyles it is tasted. And it is knowē whē
les it is looked vpon, & it is pꝛoued whyles it
is smelled. Seing yf nowā cā deny thes thin-
ges to be true, it is manifeste yf the bread &
the wyne be called the body & bloud of chꝛist
refiguratiuely, for notwithstanding yf after
the mysticall cōsecratio, bread is not called
bread, nor yf wyne, wyne, but yf body & bloud
of chꝛist. Yet after yf which is sene, neyther
is any kind of fleshe knowē in the bread, nor
in yf wine any drop of bloud, for yf accordig
to the myndes of some mē nothing ware ta-
kē here figuratiuely, then shulde here be no
place for the workinge of fapth, bycause yf
nothig shuld be spiritually done: but what
soeuer it be, we shuld take it after a fleshy
intellectio. And, what as saith by yf sentence

A. illi.

of S.

S. Paul is an argument of thynges, that
apere not, that is not of thos substaunces
whiche ar sene, but of thos whiche ar not
sene, yet shal we here take nothing accor-
dig to faith, for whatsoeuer it be, we may
and discerne after our coꝝpozall senses, &
what I pray you ca be moze folisher the to
take bꝛead for fleshe, & to cal wyne bloud.
And a mistery we cannot call it, where no
hꝝd or no secret thing is shewed. How is
it now called þ body & bloud of chꝛist, whe-
re we know no permutaciõ happeneth by
one of thes.iii.meanes. Either whā a thin-
ge is bꝛought frō a thyng which actually
is not, into somwhat whꝑch actuallye is,
but this permutaciõ chāceth not here, for
the bꝛed & the wine were befoꝛe they made
a trāspaciõ into the sacramēt of the body
& bloud of chꝛist. Or els whan a thinge is
bꝛought frō a thing which actually is, in-
to þ which actually is nothing. But thys
permutaciõ chaūgeth nomoze here the in
the spꝛit, for after the verite þ kynd of crea-
ture which was befoꝛe is knowē styl to re-
main. Els whā qualites be altered, as whā
black is chaūged into whꝑt, but we know
no loch permutaciõ to be made here, for a
mā shal perceaue nothig to be chaūged in
coloure, taste noꝛ sauour. Therfoꝛe yf no-
thig be chaūged, here is non other thinge
thā was befoꝛe, but here is another thing
for the bꝛed & wyne ar chaūged into þ bo-
dy and

by & bloud of chꝛist. For thus he sayth: take & eate thys is my bodye. And lykewyse speaking of þe wyne, take & drinke thys is my bloud of þe new Testament that shal be shed for you. Therefore must we aske of those which wil haue nothing here take figuratiuely, but the hole to cōsyste in the simplicity of the truth. How thys demutaciō happeneth þe they be not bread & wyne as they were before: But the body & bloud of chꝛist, for by the kind of the creature & the shap of bysible thinges, the bread & the wyne haue nothing chaūged in them, & yf they haue nothing chaūged in them, they be none other then they were before.

In pure highnes noble pꝛince perceyuethe to what passe the intellectiō of þe thinges do come. Which be of a contrary iudgement, they deny, whyche they had thoughte to asseyme. And they are proued to distroy þe they do beleue. For they faithfully cōfesse the body & bloud of chꝛist, & in so doyng doubtes they protest þe bread & wyne be not the same they were. Therefore yf they be not the same, they were before, they haue receyued mutaciō. Seyng þe this cannot be denyed, let the declare how they be chaūged. Truly corporally a mā shal perceue nothing to be chaūged, therefore they must cōfesse þe mutaciō is made otherwysse then corporally, & also þe not to be þe thing whyche is sene in verite, but some other whyche is not perceyued to l

though his power & peculiar be nung, or yf
they impl not cōfesse this, nedes they muste
deny the body & bloud of chzist, which is a
wicked thing to do, not i woordes only but
also in thought: but for asmoch as they do
cōfesse þ body & bloud of chzist to be ther &
þ it cānot be ther, but by the reason of muta-
ciō frō a worse thing to a better it must for-
lowe, þ the mutaciō be made not coꝝpoꝝalli,
but spirituallly, yet & so that we may say þ
it is done spirituallly. For vnder the beale
of coꝝpoꝝal bred & wine, is the spirital bo-
dy & bloud of chzist, yet is ther not the exis-
tēcie of two dyuers thinges, þ is to say: of
the body & the spirite, but one, & the same
thyng after one sort, is the kynd of bred
and wyne, & after one other sort the body &
bloud of chzist for in that both of them are
touched: they be þ kyndes of coꝝpoꝝal crea-
tures, & though the power, by the whych
they ar spirituallly made, they be the mis-
tres of the body and bloud of chziste.

Let vs cōsider the wel of holy baptysme,
whych is called not wout a cause þ well of
lyfe because þ it cōspzmerth thos that disced
into it with the mouite of a better life, & ma-
keth thē lyue to iustice whych ware befoze
dead in synne. The elemēt of þ water hath
not his power, for yf it shulde not opteyne
þ vertu of sanctificatiō, it could not washe
away the spot of syn. And yf it shuld not cō-
teyne the bygoze of lyfe betterly, it shoulde
not

not be able to geue lyfe to þ dead. I meane
not my fleſhe but in ſoule, yet in þ ſolitary
þ we haue reſpect only to þ thinge whych
our corpeſal ſee cōprehēdeth, we ſhal find
nothing but water ſubiect to corruptiō, &
that which hath none other vertue. but to
waſhe our bodies. Yet after that the vertu
of the holy ghoſt hath acceſſe by the cōcrea
tion of the baptiſter, it is of the efficacy, not
only to waſhe our bodies, but alſo by a ſpi
ritual power to waſhe away the ſpiritual
filthy frō our ſoules. No in one elemēt we
ſe two thinges, the one reſpōdinge: þ other
that is to ſay: a corruptible thing to geue
in corruptiō, & a thing without lyfe to con
tribute lyfe. Therfore knowe that in thys
wel is one thing ſencible & therfore muta
ble & corruptible. Alſo another thing, that
only ſayth beholderth, & therfore incorrup
tible & imortall. And þ a mā requyre what
that is which waſſeth the bodye it is no
thing but an elemēt. but þ a mā conſider þ
which inwardly purgeth, that is a lyuelye
vertu, a vertu of ſactificatiō a vertu of im
mortalitye, therfore þ liſe in his property
is corruptible in þ miſtery, & holſome her
tu, euē ſo the body & the bloud of chriſt cō
ſidered outwardly is a creature doughtles
ſubiect to mutabilitye & corruptiō, but þ a
mā pōſſe the vertu of the miſterie, it is life
geuing imortalitye to thoſe þ be partakers
of it. Therfore it is not al one thing þ is re
ne & that

& that is believed. For those things þe fa-
ne do only fede the corruptible body, they
beruge corruptible the selues. But those
things which are not sene, do fede the im-
mortal selles, they being immortal the sel-
ues. The apostel wryting to the Corinthe-
ans, sayth: know you not þat al our fathers
were vnder a cloud, þat al passed ouer the see
that al they were baptised in Moyses, in þe
cloud & in the see, þat al they haue eaten the
same spiritual meat, & þat al they haue dron-
ke þe same spiritual drinke. They dronke
of the spiritual stone folowing the, the
stone also was christ. Thus we perceaue þat
the sea had a kynd of baptism, & the cloud
also þat the fathers of the old Testamēt wa-
re baptized in the cloud & in the sea, could
the cloud or þe sea of the selues haue þe ver-
tue of baptism, or could they sanctify the
people. Yet dare we not accuse the apostell
of lying, for þat he said our fathers were bap-
tized in þe cloud & in the see. And all thou-
gh þe baptism was a type & a figure of þe
baptism of christ þat is now bled in þe chur-
che. Yet nomā, that hath hys wptnes wyl
say, that it also was not baptism it self, or
that our fathers were not baptized theri,
except he wyl barpe fro þe Apostell as a mad
mā. Therfore the sea & cloud, not in þat they
were creatures & bodies dead, toke the cle-
renes of sanctificatiō of þe holy spirit. For
in the was a visibill forme which appereth
playnly

plapnlye to the coꝝpozal sence, & wylthyn a
spīritual power which was only euident to
the eyes of the mynd & sayth. Likewyse mā
na geue to the people frō heuē & the water
flowing out of the rocke were coꝝpozal, &
coꝝpozally they fed the people & gaue the
dꝛinke. Yet the apostel nameth that māna &
that water spīritual meat, & spīritual dꝛin
ke. And whyb:erely bycause that ther was
in those coꝝpozal substāces a spīritual pow
er of the woꝝd, which fed þ myndes, rather
thē the bodyes of the beleuig people, & spī
ritually gaue thē dꝛinke, & notwithstanding
they meat & dꝛinke dꝛyd pꝛesygurate þ bo
dy & bloud of chꝛist which the church doth
celebꝛate. Yet saynt Paul assꝛmeth þ our
fathers dꝛyd eat þ same spīritual meat, and
dꝛinke the same spīritual dꝛinke.

A mā wyl aske perauēture what he mea
neth by thys woꝝd (the same) truly he mea
neth þ they dꝛyd eat þ same spīritual meat
which the saythful eateth & dꝛinketh now
a dayes in the church, we may not vnder
stād diuers thinges, for chꝛist is & was al
wayes one. And the same chꝛist which fed þ
people þ were thē baptized in the desert, in
the cloud, & in the see with his fleshe & hys
bloud, fedeth now the people in the church
of his saythful with the bꝛed of his body, &
the water of his bloud, thys thing the apo
stel dꝛyd plapnly declare by þ which folow
eth, saying: they haue eatē þ same spīritual
meate

meat & drinke the same spirituall drinke.
They dꝛd drinke of the same spiritual stone
following the & the stone was christ. So
we vnderstand þ christ was in the spirituall
stone in þ desert. And that he gaue þ water
of his blood to the people. And afterwarde
gaue to vs his body which was borne of a
virgin & crucified for the helthe of þ faithful.
And not only þ we myght be redeemed,
but also þ we myght drinke thereof. It is a
maruelous thing, that christ all though he
was incorruptible & estimable. And þ he
had not yet put vpon him the nature of mā,
had not yet tasted death for the helthe of þ
world, nor redeemed vs w his blood. For al
that our fathers in the desert by a spirituall
meat & an inuisible drinke, dꝛd eat his body
& drinke his blood. As the apostell testifieth,
sayēg, our fathers haue eatē þ same
spiritual meat, & drinke the same spirituall
drinke, here we cannot know by reason how
this thinge was done. Yet to the doynge
faith muste be adhibited for it is he trulpe
whych by his omnipotent vertue turneth þ
bread & the wyne spirituallly into his fleshe
& his blood, & also which at the tyme made
inuisible þ māna þ was geuen fro heauen his
body, & the water powred out of the rocke
his blood. The whych Dauid perceyving
dꝛd protest in the holy ghost, sayinge, man
hath eatē the breade of aungels. It wate a
sonde thing to suppose that thes corporal
manna

mana geue to our fathers, fedeth the heu-
ly hoost of angels, or þ they do eat any such
meat whych be rather fed w the dayntyes
of gods word. The psalmyst declareth play-
ne or the holy goost rather speaketh in the
psalmyst, both what our fathers receaved
in þ heauenly manna, & what the fapthfull
ought to beleue in þ mysterie of þ body and
bloud of chryst, I the both truly chryst is sig-
nified, which is not only þ meat of angels,
but also fedeth þ soules of þ fapthfull. And
nether of these happen in cozpozall fast or
feding, but in þ vertu of þ spiritual word.
The euangelist teacheth þ Iesus chryst befo-
re he suffered, toke bred & gaue thakes & dis-
tributed it to his apostles, sayinge, thys is
my body which shalbe geue for you, do this
in my remembzance. Afterwyle he toke þ cup
after he had suppt, sayeg, thys is þ new testa-
ment in my bloud, which shalbe shed for you.
We se þ chryst dyd worke þ mystery of hys
body & bloud befoze he suffered. We doubt
not but euery fapthful mā beleueth that þ
bred was made the body of chryst, whych
he gaue to hys dyscyples, sayenge, thys is
my body that is geuen for you. And also
that the cuppe dyd conteyne the bloude of
chryste, wherof he sayth, thys cuppe is the
newe Testament in my bloude that shalbe
shed for you. Therfoze as he could turne
the substaunce of bred and the creature of
wyne into hys proper body befoze he dyed.
So coulde he in the desert, turne the mana

na & the water of the rocke into his fleshe
& bloud notwithstanding þ his fleshe was
hāged on the crosse for vs. And hys bloude
shed for vs long after. Here also we ought
to cōsider what is ment by thes wordes ex-
cept you shal eat the fleshe of the son of mā
& drinke his bloud, you shall not haue lyfe
in you. He sayd not that hys fleshe which
hāged on the crosse shuld be eatē in peces &
eatē of the apostles, nor þ his bloud which
he shed for the redēptiō of the world shulde
be geuē hys disciples to drinke, for it wate
a myeked thing, yf his fleshe shuld be eaten
or his bloud dronkē as the infydelles toke
it. Therfore, he said to his disciples taking
þ wordes of chriſt not vnſaythfulli, yet scar-
cely perceauing how þ same was to be vn-
derſtād, theſe doughtes offed. Therfore yf
you shal ſe the son of mā ascending thither
where as he was befoze, As though he shul-
de ſay, you may not thynke my fleshe to be
eatē of you cozpozally, or my bloude to be
drōken of you cozpozally, nether þ my fleſ-
he shalbe deuyded into peces for almoche as
after my reſurrectiō ye shal ſe me ascend in
to heuen with the fulnes of my hole body &
bloud thē ye shal wel perceue that my fleſh
is not to be eaten of thoſe that beleue as þ
infydels thynke, but that the bread and the
wyne chaunged by a myſtery into the ſub-
ſtāce of my body & bloude is to be receaued
of the

of the faythful, he sayth also consequently:
The spirit is he þ quickeneth, & flesh the pzo
fyteth nothing. After eny such sort as þ bn
faythful vnderstod, otherwyle it gyueth ly
fe as the faythful take it by a misterye. And
therfoze he sayth, þ spirit is he þ quicke-
neth. So in this misterie of þ body & bloud
of chzist, here is a spiritual operatiõ geuig
lyfe, without þ which operatiõ the mister
es be vnprofitable, for wel may they fede þ
body: but the soule they cannot. Here sprin-
geth a questio, be which purposed some say
þ those thinges be done in verite, & not in
mystery wherin they shew the selues playn-
ly to repugne agaynst þ wytynges of þ ho
ly fathers. S. Austē the doctoꝝ of þ church
in the thyzd of his boke de doctrina chzist
ana wytyeth thus Except you eate & saythe
our sautour, the flesh of the son of man &
dzyne his bloude, you shal haue no lyfe in
you. He semeth to comaund a wycked thing
therfoze it is a fygure comaunding vs to be
comunicatyzs of his passio, surely also and
profitable to peruerre in our memoꝝies, þ
his flesh was wounded & crucified for oure
sakes. Thus S. Austē aspyrmeth the mister
of the body & bloud of chzist to be celebꝛate
of þ faythful vnder a fygure, for he sayth it
is no poynt of religio but rather of iniqui-
te to take his flesh & his bloud carnally, as
they dyd which vnderstod not chzistes woꝝ-
des spiritually but carnally, & went backe
therfoze & departed fro hym. Among many

W. i. thinges

things in his Epistel to boniface he wy-
teth thus. Truly we ble to save off tymes,
whē Ester draweth nere that to morow or
next day shalbe y passio of the lord: not w-
standing he suffered his passio many peres be-
fore. Nether did he suffer but ones. Also on
Ester day, we costumably say this daye the
lord hath risen. And if many peres hath pas-
sed in dede spns he rose. For sayēg thys we
shuld be reported as shameful lyers causing
y we do name this after the similitude of y
dayes thē selues, wherin the things were
done. So we may say this is y day, though
it be not the day it selfe in dede. But by the
reuelation of tyme lyke vnto it. And so we
say the thing is done this daye for the cele-
bratio of the sacrament, which is not done
this day in dede, but was done a great whi-
le before, was not christ once offered in him-
selfe: And yet in the sacramēt, he is offered
to y faythful people, not onely every Ester
but every day, nether is he found a lyer that
answereth to a mā (asking y questio) y he is
offred. For yf y sacramēt had not a certain
similitude of those things wherof they be sa-
cramēts they were no sacramēts at al, for y
likenes many times, y sacramēts take y na-
mes of y things thē selues. Therfore lyke
as after a sort y sacramēt of y body of christ
is y body of christ. & y sacramēt of y blood of
christ, is the blood of christ. So y sacramēt
of fayth is faith. Thus we prease y S. Au-
gustine affirmeth y sacramēt to be one thing, &
the

the thing it self to be another thing, where
of þ sacramēt is the body in þ which chꝛist
suffered, & the bloud which flowed frō hys
syde are the thinges, but þ misteries of the
(sayth he) be þ sacramētes of þ body & blou
de of chꝛist, which ar celebꝛated in remem
brāce of chꝛistes passiō. Not only at euerpe
pascal solēnite, but every day in the peare.
And al though ther is but one bodge of the
loꝝd in þ which he suffred: & but one bloud
þ was shed foꝝ the helth of the woꝝld. yet þ
sacramētes of these thinges haue takē ther
names, so þ we cal the body & bloud of
chꝛist foꝝ þ similitudes of þ thinges which
they signify. So they be called after þ same
maner as þ pascall feast & þ resurrectiō are
which verely be celebꝛated, & yet chꝛist suf
fred but once in him self, & rose agayn, ney
ther can those daies be reuoked foꝝ they ar
past. The daies in the whych the memoꝝie
of the loꝝdes passiō & resurrectiō be celebꝛa
ted ar named the self same daies in whych
chꝛist suffred & rose, because they haue a sy
militude of the very same daies in dede.
Wherefoꝝe we saye, this day, to moꝝowe oz
next day is the resurrectiō of the loꝝd. Not
withstāding þ the day in the whych he rose
in dede, is many peares past. So we saye þ
the Loꝝde is offered, when the sacramente
of hys bodye and bloud be celebꝛated.

Where as he was offred but ones in hym
self foꝝ the helth of the woꝝld. As the apost
les sayth, chꝛist suffred ones foꝝ you, leauig

B. ii. an

an exāple þ̄ you might folow his stōfstep-
pes. He doth not say that he suffereth every
day, which he dyd once. He hath left vs an
exāple which is dayly presented to those
which beleue in þ̄ misterp of þ̄ body & blou-
de of ch̄rist. That whosoever shall come to
it, may know þ̄ he ought to be asccpate to
his passiōs, whose Image he lokethe for in
the holy misteries according to þ̄ saying of
the wise mā. Thou art come to þ̄ table of a
great mā, attēd diligētly what thynges ar
set befoze þ̄, knowing þ̄ thou thy self muste
prepare lyke thynges. To come to the table
of a great mā is to be partaker of þ̄ lordes
supper. The consideratiō of the thynges set
befoze the is the intelligence of the body &
bloud of ch̄rist. Wherfor whosoever is par-
taker, let him know þ̄ he ought to prepare
lyke thynges. That is to say, he must imita-
te ch̄rist in dyeng with him, the remēbrāun-
ce of whose death acknowledgeth, not on-
ly in beleuing, but also in tastynge.

Furthermoze S. Paul sayth to þ̄ Heb̄r-
es: it was mete þ̄ we shuld haue soch a bys-
shop. That is to saye, holy Innocēt, wout
spot segregate frō synners, & hygher thē þ̄
heauēs, which shal not nede as þ̄ other bis-
shops, dayly to offer for hy s own synnes, &
after for the synnes of þ̄ people. This oure
lord Iesus ch̄rist hath done I offering hym
self once, & that which he dyd once, he doth
now dayly frequēt, once he offred hym self
for þ̄ synnes of þ̄ people, þ̄ same oblatiō is
dayly

dayly celebratē amōg the faythful: but it is
a misterie, for þ which chʒist hath once ful-
filled in offering him self is dayly done in þ
church in the remēbrānce of his passion by
the celebratō of misterpes. Neyther it is
falsly sayd, that the loʒde is offered, or þ he
suffereth in þ misteries, for asmo ch as they
haue the similitude of his deathe & passon
wherof they be representatiōs. Wherfoze
the misteries be named the body & bloude
of chʒist, because they take the appellatiō
of thynges wherof they be sacramentes.

Sapient Ysodoze in hys boke wherin he
entreateth of the true significatiō of
wordes, saith þ a sacrifice is an holy thing
done, or the doyng of an holy thing, for by
a mystical pʒaper it is cōsecrate in þ remē-
brānce of the loʒdes passiō. Wherfoze he cō-
maūndeth vs to call it the body and bloud of
chʒist. And though it be made of þ fruytes
of the earth, it is sanctified & made a sacra-
mēt by the inuisyble working of the holpe
ghost. The greciās do call this sacramēt, eu-
charistia, þ is by interpretaciō, good grace
& what is better thē þ body & bloud of chʒi-
st. The bread & the wyne truly ar cōpared
to the body & bloud of chʒist. Because þ as
the visyble substāce of bread & wyne dothe
nourish & inebziate the externe mā, so þ wor-
de of god (which is þ lyuely bread) by hys
participatiō both recreate the myndes of þ
faythful. And thys catholike teacheth that
the same mystery of þ loʒdes passiō must be
Will done

done for vs in the remembrance of the same,
Thus he declareth þ the lordes passiō was
once done, & þ the memorie of it is represent-
ed in þ solēnities of holy thinges. Wherefo-
re þ bread which is made of þ frutes of the
ground is transposed whyles he is sanctify-
ed into þ body of chzist. And the wyne þ flo-
weth out of the grape by þ sanctification of
the godly mystery, is made þ blood of chzist
not visibly: but after þ mynd of this presēt
doctoꝝ though þ operaciō of þ holy goost,
wherefoze they ar called the body & blood of
chzist & so takē, not by cause they doo so ap-
pere externely: but for þ they ar so made by
the worke of the holy goost, & for that they
be another thing by þ invisible power, the
visibly they seme to be. He maketh a distine-
tiō whyles he sayth. The bread & the wyne
be cōpared to the body & blood of chzist. Be-
cause þ as the substance of the visibly bread,
wyne doth inebziate & nozyshe the externe
mā, so the word of god which is the lpuelpē
bread (by the participatiō of it) doth refres-
he & recreate the myndes of the saythfull.
Herein he cōfesseth very playnly, þ what ex-
terne thing soeuer we receaue, it is accomo-
date to the refectiō of the body: but the wor-
de of god which is the invisible bread bein-
ge in the sacramēt invisible, by thys parti-
cipation in quyckening the myndes of the
saythfull fedeth them Also the same doctoꝝ
sayth: a sacramente is in some celebzation,
when the thinge is so done that it maye be
vnder-

vnderstand to signify some what which is
to be takē wth the holynes, by thys he decla-
reth, þ̄ eny sacramēt in holpe thynge con-
teyneth some secret, & þ̄ teaching which ap-
pereth visib^{le}, & þ̄ whych we ought to per-
ceave inuisib^{le} by dyuers. Afterward he de-
clareth what sacramentes ar to be celebra-
te amōg the faythful, that is the sacrament
of baptisme & of the body & bloud of ch^rist,
which ar called sacramētes for that a deuy-
ne vertu doth secretely wo^rke the helth re-
ceaved in thē vnder the couer of cozpozall
thynges. Wherfore they be called sacramē-
tes of secret or holy vertue. He sayth also þ̄
a mystery by hys signyficatiō is that which
hath an h^{id}d & secret dispositiō. Herein we
be taught that the body & bloud of ch^rist be
called mysteries, bicause they haue an hidde
& secreete disposition. That is to say, a sacra-
mēt hath one thing which he doth ext^{er}nly
& playnly declare & another thing whych
wo^rketh inuisib^{le}. They be called sacramē-
tes, for that a godly vertue doth secretely
dispose the helthe of thē whych faythfullpe
take thē vnder the couer of cozpozall thyn-
ges. Hether to haue we declared that the
bodye & bloud of Ch^rist whych ar receaved
in the church by the mouthes of the fayth-
ful be figures after the v^{is}ible forme, but
after the inuisib^{le} substance þ̄ is to say tho-
rough þ̄ power of gods word they be þ̄ ver-
y body & bloud of ch^rist. Therefore by the

visible creatures they fede & nozys the bo
dy, but by the vertue of the moze excellent
substaunce they fede & sanctifye the mynde
of the fapthful. F A R A S.

The second question foloweth.

Now let vs cōsider the second questio
Whether the same body þ was bozne
of mary. that suffered died was buried & lyt
teth on þ ryght hand of þ father, be þ body
which is dayly receyued in the church by þ
mouthes of the fapthful in the mystery of þ
sacramēt oz no. &c. S. Ambrose in the fyrst
booke of sacramēts sayth. Truly it is a mar
uelous thing, that god dyd rayn māna frō
heue for our fathers, & that they ware day
ly fed with heauēly nozysmētes. Wherefor
e it is sayd mā hath eatē the bread of an
gels. But yet al they which eat bred in the
desert ar dead. Thys meat, berely whych þ
receauest, Thys lyuelye bread whych hath
descēded frō heauē doth minister the substā
ce of euerlasting lyfe. And who so eateth of
thys bread shal neuer die, for it is the body
of chzist. Se how this docto: calleth þ bod
dy of chzist meat which þ fapthfull receauē
in the church. Thys bread saythe he whych
hath descēded frō heauē, doth mynister the
substaunce of euerlasting lyfe, not þ which
is sene. cozpozallye receaued, pressed wyth
teethe, swallowed wythe throte, and sente
downe into thee bellye, dothe minister the
substaunce of euerlasting lyfe. For by thys
it fedeth the fleshe which shal dye. Neether

can it minister any incorruptio. In this re-
spect truly we cannot say whosoever shall
eate this bread shall neuer dye, for þ which
the body receaueth is corruptible, & cannot
by any meane bring to passe þ the body may
lyue euer, for whatsoeuer is subject to cor-
ruptio can geue no eternyte. Therfore in þ
bread there is lyfe whiche appereth not to
our corporall eye, but þ is looked vpon with
the aspect of our sayth, þ is the lyuely bred
in dede þ descended fro heaue & of þ whych
it is truly spoken. Whosoever eateth this
bread shall neuer dye, which is the bodye of
christ. Also in the consequēces, wher he spea-
keth of the omnipotent vertue of christ, he
sayth thus, the word of christ, which could
make of nothing þ whych was not, is able
to chaunge those thinges which be into that
thing which they were not, for it is harder
to geue new thinges, then to chaunge natu-
res. S. Ambros sayth; in the misterye of the
body & bloud of christ ther is a cōmutacion
made manueplously, for it is made by an in-
cōprehēsyble maner, let the say here which
esteme not the secret vertue: but the whole
whych appereth visyble, how and in what
poynt here happeneth cōmutaciō, for after
the substance of the creatures, they be euen
the same thynges after the cōsecratiō, that
they were befoze. For befoze the consecra-
tion they were bread & wyne, & after they
appere to remayne in the same kynde still.
Therfore þ mutaciō is made internellye by
the power of the holy ghost, whych onelye

saith loketh bp̄s. Which feedeth the soule &
ministreth the substance of everlasting lyfe.
He sayth also, why dost thou seke for the
order of nature here in the body of ch̄riste,
sayēg he was borne of a vyrgin being both
god & mā beyōd the course of nature. There
also r̄p̄sēth the hearer & affyrmeth the body
of ch̄rist to be þ̄ wh̄ych is sene, & the bloude
wh̄ych is d̄r̄ke, sayīng: þ̄ we oughte not to
enquyre howe it is made: but to beleue þ̄ it
is made, He appereth to thinke wel, but yf
he cōsider d̄plygētly the nature of wordes
he shal perceave he sayth not the thing wh̄
che he beleueth. For yf he myght saye I se þ̄
body & bloud of ch̄rist, he could not saye I be-
leue the body and bloud of ch̄rist to be ther.
Now for asmoche as sayth loketh on þ̄ hole
whatsoever it be, & the eye of the fleshe ap-
prehēdeth nothing, he shal vnderstād þ̄ the
body & bloud of ch̄rist be not in þ̄ forme but
in vertue, Wherefore he saith þ̄ the order of
nature is not to be looked for, but þ̄ power
of ch̄rist to be worshipped which doth creat
whatsoever he list, & chaungeth that thing
which is create into somewhat that it was
not before, at his pleasure.

The same auctor sayth, 'þ̄ was the true &
very fleshe which was crucified, & buried.
Truly therfore of þ̄ same fleshe þ̄ sacramēt
is, þ̄ lord sayth this is my body. How dili-
gētly & how wysely hath he made a distinc-
tiō, wher he sayth touching þ̄ fleshe wh̄ych
was crucified & buried, This is þ̄ true fles-
he of

of ch:ist, but touching þ which is receyued
in þ sacramēt, he sayth, this is þ sacramēte
of þ true fleshe, so deuyding þ sacramēt of þ
fleshe, frō the very fleshe, for almoche as he
sayd in the very fleshe which he toke of the
virgyn mary, he was crucified & buried.

But he affyrmeth the mystery which is do
ne in the church to be the sacramēt of the ve
ry fleshe in the which ch:ist suffered, instruc
ting the saythful, that the fleshe in the whi
che ch:ist suffered & was crucified & buried
is not a mystery, but the very natural fleshe
But thys fleshe whych now we conteineth
the similitude of the very fleshe in mystery,
is not fleshe in kynde, nor in forme, but in
Sacrament.

For in kynde it is bread, & in Sacrament
the true body of ch:ist. As the Lorde cryeth
this is my body. Also he sayth further, þ the
holy ghost hath otherwyle expessed thys,
sayng, What shal we eat, or what shal we
drynke. Mat. 6. Also by his prophet, sayng.
Tast and se for the Lorde is swete, blessed is
that man whych trusteth in hym.

Do you thynke that thys bread tasted
coꝝpozally: or thys wyne dronke coꝝpozal:
Ipe: can you declare howe swete the bread
is: whatsoeuer fauoureth is coꝝpozall & de
clareth the body sence. Shall we thynke to
tast the Lorde, is to fede any coꝝpozal thin
ge: Therfore the spirituall taste byd
dethe vs too pꝛoue the sauer, and in that
bych

bread & that drinke to opinsonate nothing
coꝝpozally, but to seale the hole spiritual-
ly, for the Lord truly is a spirite. He sayth
further in the Sacramēt is chꝛist. For the
body of chꝛist is there: but he doth not saye
that þ wine oꝝ the bread is chꝛist. For yf he
shuld say so (as god forbꝛd he shuld) then he
myght pꝛonounce the body of chꝛist to be coꝝ-
pꝛal. And subiect to mortallite for what so
euer is perceaued & tasted in that meat coꝝ-
pozally is subiect to coꝝruption, he addeth
thes woꝝdes, for it is the body of chꝛist.

Therefore peradventure a man myll saye,
lo he doth manifestly cōfesse the bread & the
wyne to be the body of Chꝛist, But take he
de howe it is added. for it is noo coꝝpozall
meate but a spiritual meate. Therefore you
shal not adhybit the sence of the fleshe. For
nothing is percepued here after that sence

There is the body of chꝛist howe be it not
coꝝpozal but spiritual. The blood of chꝛist
is ther, how beit not coꝝpozal but spirital.
Therefore nothinge here is to be iudged
coꝝpozally. Here is the body of chꝛiste, but
not coꝝpozally. Here is the blood of chꝛist
but not coꝝpozally. He sayth further wher-
foze þ apostel speaking of the figure of this
sacramēt, sayth: our fathers haue eatē the
same spiritual meate, & dronke the same spi-
ritual drinke, for the body of chꝛist is a spi-
ritual body, the body of chꝛist is the bodye
of the deupne spirite. For chꝛist is a spirite
as we rede lamētacionū. xiiii. to Spiritus
ante

ante faciã nostrã chꝛistus dominꝰ He hath
taught vs most playnly how we oughte to
vnderstand the mystery of the body & bloude
of chꝛist what he sayd, ꝑ our fathers dydde
eat the spiritual meat, & drinke the spiritu
al drinke, notwithstanding that the manna
whych they ate, & the water whych they
dꝛanke were cozpozal thynges, he addeth of
the mysteries which is nowe celebꝛate in ꝑ
church, desyning how it is ꝑ body, of chꝛis
te. The body of God sayth he, is a spiritu
al body. Also god is chꝛist, & ꝑ body whych
he toke of ꝑ birgyn mary, in the whych he
suffered, in ꝑ whiche he was buried, in the
which he rose again, was the very & ꝑ true
body, & the same remayned visibible & palpa
ble, but ꝑ body which is called the mysterye
of god is not cozpozall, but spirituall. it is
not visibible noꝝ palpable. To thys doth S.
Ambrose adioyne saying, the body of chꝛist
is the body of the deuyne spirit, & a deuyne
spirit is not cozpozal, cozruptible ne pal
pable, but this body whych is celebꝛate in ꝑ
church thꝛough his vꝑsyble kind is cozrup
table & palpable. How thẽ it is called ꝑ bo
dy of ꝑ deuyne spirit: Merely in ꝑ respect ꝑ
it is spiritual. That is to say inuisibible & in
palpable, & therfoꝛe incorruptible, he sayth
because chꝛist is a spirite, as we rede Spiri
tus ante faciã nostrã chꝛistus dominꝰ. He
sheweth manifestli by what mean the body
of Chꝛist is had, that is to say by the reason
that ꝑ spirit of chꝛist is in it, ꝑ is ꝑ power
of

of gods worde, which doth not only fede þ
soule, but also purgeth it. Wherfore þ auc-
toz cōsequētly sayth. This meat conforteth
our hartes, & this drinke maketh glad thee
hart of mā as the pꝛophet hath mēcioned. Is
it not coꝝpozal meat thinke you which con-
fꝛmeth the hart of mā, oꝝ coꝝpozal drinke
which exhillarate mā's hart: but þ he might
shewe what meate oꝝ what drinke he spekeith
of (he hath addeth this meat, & this drinke)
what meat doth he meane, oꝝ what drinke:
Merely the bloud of chꝛist, the body of þ de-
uine spirit. And to speake playnly, the spe-
rite of whō it is rede. Spiritus ante factam
nostrā chꝛistus domin⁹. In al this thinges
it is euident, þ we must take nothing in this
meat oꝝ this drinke coꝝpozally: but that þ
hole must be attēded spiritually, & oꝝ þ sou-
le within this place is signified by the hart
of mā, is not fed with coꝝpozal meat oꝝ coꝝ-
pozal drinke, but noꝝshed, it is, & made strō-
ge with the word of god. Which thing this
same doctoꝝ affꝛmeth moꝝe playnly in the
fꝛst boke of þ sacramētes, saying, The bꝛed
which goth into our bodyes, is not þ bꝛed
which ministrēth substance to our soules
but the bꝛede of everlastinge lyfe. And the
lesson following declareth moꝝe playnly,
that saynt Ambꝛose dyd not meane here the
romē bꝛead but the bꝛead of þ body of chꝛist
For he doth speake of the dayly bꝛead wher-
che the faythfull desꝛeth to be geuen them
And

And therfore he addeth, yf it be dayly bread
why dost thou take it but ones in y^e yea^r?
as the grecians were wont in the Easter.
Take therfore that which may daylye p^{ro}-
fyte the & lyue so y^e thou mayest desyre to ta-
ke it dayly.

Therfore it is manifest y^e he speaketh of
the bread of the body of ch^{ri}st, which sustenteth
the substance of the soule, for it is the
bread of everlasting lyfe. We are taught by
the aucto^{ri}tye of thys learned mā, y^e there is
great differēce betwixt the body in y^e which
ch^{ri}st suffered & the bloud which he shed han-
ginge on the crosse: and that body which is
dayly celebrated of the faythful in the myste-
ry of his Passiō, & that bloud whiche is re-
ceyued by the mouthes of the faythfull in y^e
it may be a mystery of the very bloud by the
whych the hole world is redemed, for thys
bread & this drinke are not the body & bloud
of Ch^{ri}st in respect that they be sene. But
because they mynyster not corporallye, but
spiritually the substance of lyfe.

That body truly in the whych ch^{ri}st suf-
fered pretended none other forme, the that
wherin it dyd consist, for it was verely the
same whych was touched, sene crucified &
buried, lykewyse the floude flowing from
his syde dyd not clappere one thyng externe
lye and sygnifye another internally. Therfo-
re it was the very bloude flowinge from
the very syde of Ch^{ri}ste, but the bodye and
the

the bloud whych þ faithful do eate & drinke
ke now, be one thing in kynd & another in
signification, one thyng that fedeth the bo-
dy wth cozpozal meat, & another that fe-
deth the soule wth the substance, wth
euerlastinge lyfe, i

Wherof S. Hierome wryteth in hys com-
mentary of Pauls epistles to the Ephesians
The fleſhe & the bloud of chriſt (ſayth he) is
vnderſtād two maner of wayes. For ether
it is the deuyne & ſpiritual fleſhe, wherof
he ſpeaketh ſaying. My fleſhe is very meat
& my bloud is very drinke: or els the fleſhe
that was crucified & the bloud þ was ſhed
with the ſpere of the ſouldier. This doctoꝝ
hath made a diſtinction of the body & bloud
of chriſt with no ſmal differēce For whiles
he ſayth, þ the fleſhe & the bloud whych the
faithful receyue be ſpiritual: & þ the fleſhe
crucified, & the bloud ſhed on the croſſe, be
not ſpiritual, noꝝ deuyne: he playnly decla-
reth þ ther is ſo much differēce betwixt theſe
as may be betwixt ſpiritual thinges & coz-
pozal, viſible thinges, & vniſſible, deuyne
thinges, & humayn, & that theſe be not both
one, for almoſt as they differ betwixt the
ſelues. Therfoze the ſpiritual fleſhe & the
ſpiritual bloud, which are dayly receiued of
the faithful do differ vndoubtedly, from the
fleſhe crucified, & the bloud ſhed, as the au-
thoꝝite of this doctoꝝ doth wytnes. Therfo-
re they be not at one, for þ fleſhe crucified
was

was made of the fleshe of a vyrgin, cōparted
of bones & synewes, distinct with the linia-
mēt of mē's mēbers, quickened with þe spi-
rit of a reasonable soule, into his p:op: r ly-
fe & mocīōs: but the fleshe þe spiritually fe-
deth the faythful after the forme þe hath
is made of cozne wpyth the hāde of an arty-
ficer, cōpacte wpyth no synewes o: bones,
distinct with no variēte of members, made
strong with no reasonable substance, noz
being able to exercepse any p:oper mocīōs:
For whatsoever in it gyueth the substance
of lyfe, perceaueth to a spiritual power, to
a inuisible efficacie & to a godli vertu, And
it is cleane another thing which is sene ex-
ternly frō that which is beleued in the mi-
sterie. Moreover the fleshe of chzist þe was
crucified, shewd not shewe one thig outward-
ly, & was another thinge inwardly, for it
was the very fleshe of mā, & a body cōsistin-
ge in the kynd of a very body. We must al-
so cōsider, that in the bread, not only þe bo-
dy of chzist is figured, but also the body of
the beleuing people. For as the bread is ma-
de of many graynes of wheat, so the bodye
of the faythful people, is augmented wpyth
many of those þe beleue, by þe word of chzist.
Wherefore as in the misterie the bread is ta-
kē for the body of chzist, so lykewyse þe mē-
bres of the beleuing people in chzist, be in-
tinueate in the same misterie. And as þe bread
is the body of þe faythful me, not corporal-
ly but spiritually. So we must necessarily

E.i.

under

vnderstand, þ the same is the body of chriſt,
not coꝝpozally, but ſpiritually. Lyke wyſe
in the wyne which is called þ bloud of chriſt
ſte, water is myrte, & theſe one is permitted
without the other. For as the people cannot
be without chriſt, noꝝ chriſt without þ peo
ple: ſo the head cannot be without the body
noꝝ the body without the head. The water
in this ſacramēt, beareth the Image of the
people. Therfoze yf that the wyne ſanctifi
ed by the office of the myniſter, were coꝝpo
rally chaſged into the bloud of chriſt, then
the water which is myrte with it, ſhould ne
ceſſarely be chaſged coꝝpozally into þ blou
de of the faythful people. For wher as is o
ne ſanctificatiō, ther is coſequeſtly one ope
ratiō, & wher as is lyke reaſon, ther is lyke
miſterp. But we ſe that nothinge is chaun
ged in the water coꝝpozally, therfoze it fol
loweth, that nothinge is chaunged coꝝpo
rallye in the wyne, what ſoeuer is ſignifi
ed in the water of the people, is taken ſpi
ritually, therfoze we muſt nedes take ſpiri
tually, whatſoeuer is inſignate in the wy
ne of the body of chriſt. Mozeouer thinges
whych do dyffer, be not all one. The bodye
of chriſt that died, roſe agayn, & was immor
tal, dyeth nomoze, death ſhal nomoze beare
rule ouer it, for it is eternal & ſhal ſuffer no
moze. But þ which is celebrate in the chur
che, is tēpozal, not eternal, coꝝruptible not
incoꝝruptible, in þ way, not in our cōtrep,
Therfoze they dyffer & be not al one, and yf
they

they be not al one, how is it called the body
of ch:ist & the very bloud: For if it be the ve
ry body of ch:ist, & be called the same: Truſt
because it is the body of ch:ist; it is the body
of ch:ist in verite, that is to ſay. Yf it be the
very body of ch:ist, the it is þ body of ch:ist
incoꝛruptible & inpaſſible, & by that eternal
Therfoꝛe by this reaſon, the body of ch:iste
which is celebrate in þ church, muſt needs
be incoꝛruptible, & eternall, but we cannot
denye that thing to be coꝛruptible, whpche
is deuoyded is peces. broke with our teeth, &
goeth into our bellye, but that is one thing
whpch is done externally, & þ another whp
che is beleued by ſayth, whatſoever the ſen
ces attayne vnto, is coꝛruptible, & that whi
che ſayth beleueth is incoꝛruptible. Therfo
re that which appereth outwardly, is not þ
thing it ſelf but an Image of the thing, but
that whpch is percepued & vnderſtad in the
mynd, is the very thing. Therfoꝛe S. Auſtē
ſpeaking of the body & bloud of ch:ist in the
expoſition of the goſpell of S. Ihon ſayth
thus. Moſes dyd eate manna, Aarō dyd eat
þ hyſnees dyd eat, & many moo dyd eate whi
che pleaſed god, & they dyed not. Whp: We
rely because they vnderſtoode þ byſſible meat
ſpiritually, they fylled theſelues ſpiritual
ly. We alſo do receaue now þ byſſible meat,
yet þ ſacramēt is one thig & þ vertu of þ ſa
cramēt another, he ſaith alſo. This is þ bzēd
whpch diſceded frō heue Māna dyd ſygnify

this bread, the altare of god dyd signifie
this bread these were sacramētes, & diuers
in theyr figures, yet in the thing which is
signified, they were lyke. Here the apostle
Paul. I wolde not haue you ignoraunte, o
bretthren (saith he) þ our fathers were vnder
a cloude, & all they passed ouer the see, & all
were baptysed in moyses in the cloude, & in
the see, & al they dyd eate the same spiritual
meat, & al they dyd drinke the same spiritu
al drinke, therfore they dyd eat the same spi
ritual meat þ we do, for theyr cozpozal mea
te was another thing, they dyd eate māna,
we eat another thyng, yet theyr spiritual
meat was al one with ours, he addeth, & al
they dyd drinke one spiritual drinke. In þ
visibile kynd our drinke & theyrs were dy
uers: yet in the spiritual vertue, they dyd
both signifie one thig. How dyd they drin
ke the same? They dronke (sayth he) of the
spiritual stone folowing the, and the stone
truly was chryst from whence they had the
bread, from whence they hadde the drinke,
the stone was Chryste in a figure, the be
re Chryste is in fleche and bloude. Fur
ther this is the bread descending from hea
uē, that yf any mā eate of it he shall lyue for
euer, but it is that which pertaineth to the
vertu of the sacramēt, & not the visyble sa
cramēt it selfe. And he shal lyue whiche ea
teth within & not he y eateth without, wh
che eateth in his harte, & not þ breaketh w
his touth. He sayth also repetyng the wo
des of our sauour: this doth offed you, be

cause I say, I geue my fleſhe to be eaten of
you, & my bloud to be dronke. Therefore ye
ſhal ſe the ſon of mā aſcēding where he
was ſpyt. What meaneth this: Here he diſ-
ſolued þ which moued thē. Here he diſclo-
ſed wherfoze they were offended. They thou-
ghte þ he wold haue ſpēt his body amōg thē
But he ſayd þ he wold aſcēd hole into heuē
Whā ye ſe the ſon of mā, aſcēding where he
was ſpyt: truly thē ye ſhal ſe, þ he wyl not
beſtow his body ſo as ye ſanctiſye þ he wyl.
Merely ye ſhal vnderſtād þ his grace is not
coſumed by moꝛtels. Alſo he ſayth hym ſelf
The ſpirit is he þ quickeneth, þ fleſhe pro-
ſyteth nothig. The wordes þ I haue ſpoke
to you (ſayth chꝛiſt) be ſperite & lyfe, þ is to
ſay, they are ſpiritually to be vnderſtande.
Thou haſt vnderſtād ſpiritually they be ſpi-
rit & lyfe vnto þ, thou haſt vnderſtād carnal-
ly: they be ſpirit & lyfe: but not to þ. Thus
we ar taught, by ꝑaucoꝛite of this doctoꝛ
intreating of þ wordes of þ lord, touchig
þ ſacramēt of his body & bloud: þ thoſe wor-
des of chꝛiſt ar to be vnderſtād ſpiritually,
& not carnally. As he ſayth, þ wordes which
I ſpoke to you be ſpirit & lyfe, he meaneth
þ wordes þ he ſpoke cōcerning the eatig of
his fleſhe, & þ drinke of his bloud, whereto
the apoſtles were offended. Therefore leſte
they ſhuld be offended ſyl. ꝑ deupne maſter
calleth thē agayn frō the fleſhe to the ſpirit
frō þ coꝛpoꝛal viſion to þ inuiſible intelli-
gēce, We ſe therfoze, after what maner the
meat of þ body of the lord, & drinke of his

bloud be his very body & his very bloud. We
relye in þ respect þ they be spirit & lyfe, thin-
ges that be all one be cōprehēded in one de-
finitio, It is sayd of the very body of chriſt
þ he is very god & very man, god þ was boꝝ-
ne of þ father befoꝝe þ beginnig, mā þ was
boꝝne of the later dayes of þ byꝝgyn mary.
Seyng that these thinges cannot be sayd of
the body of chriſt which is in the church by
a mystery, it is knowē to be the body of chriſt
but after a certayn maner, this maner is in
fygure, & in Image, that the veryte and the
thing it self may be perceaued in þ pꝛayers
which ar sayd after the mystery, of the body
& bloud of chriſt, to the which þ people saye
amen. Thus it is pꝛonounced, with þ voyce
of the pꝛiest, we taking the pledge of euer-
lasting lyfe desyꝝe most humbly, þ we maye
receaue with manifest participatio, þ thing
which we touche in the Image of the sacra-
mēte. Thus they be the pledge & the Image
of another thing, þ is to say, they respect an
other thing & not thē selues. A pledge is of
that thyng, foꝝ the whych it is geuen. An
Image is an Image, of that thyng whose
sympilitude it sheweth. These do signify the
thinges wherof they be, but they do not ma-
nifestly shewe thē, sayng, it is so, it appea-
reth that thys body and bloud, are the pled-
ge & the Image of the thyng to come, that
that thyng it self, which is now shewed by
a sympilitude maye here after be reueled ma-
nifestly. And yf they signifye that thyng
now

now whych hereafter shalbe manifest, doubt-
les it is one thing whych is done now, and
another that shalbe manifest in tyme to co-
me. Wherfoze that which is celebrated of þ
church, is the body & bloud of chryste, but it
is a pledge, & as an Image, the very bodye
shalbe sene: whan noo Image & pledge shall
appere, but the verite of the thinge it selfe.
Thys also is another prayer whych is vsed
about þ sacramēt. Make persyt in vs good
lord we besech the þ þ thing whych þ sacra-
mēt doth cōteyne, þ we may takethose thin-
ges in verite, whiche at this tyme we take
in fygure. He sayth þ these thinges be done
in fygure & not in verite. That is by a symi-
litude, & not by the manifestatiō of the thyng
it self. The fygure & the verite do differ be-
twene the selues. Wherfoze the body & blou-
de that be now celebrated in the church, do
differ frō the body & þ bloud which at now
knowē to be glorified, by the resurrection,
thys body is the pledge, & the figure: the o-
ther is the very natural body. This we cele-
brate vnto soch tyme as we maye come to þ
other, & after that we shal come to it, the sac-
ramētal body shalbe remoued now we le, þ
thes two bodyes differ asmoche the one, frō
the other, as the pledge dothe from the thin-
ge, for whych it is lefte, and as the Image
differeth from the thyng, wherfoze it is
thee Image, and as the fygure differeth
from thee verite, thus it is playne, that
thee mysterie of thee bodye and bloude of

of chꝛist, which is receyued of the fapthful
in the church, differeth frō the sayd body, þ
was boꝛne of mary the byꝛgyn, that suffeꝛ
red & was buryed, þ rose agayne & ascended
into heauē, & sitteth on the ryght hande of
the fater. For this whiche is celebrate in
the way, must be spiritually vnderstaūd, for
fapth beleueth þ thing whiche he seeth not,
& that fedeth the soule spiritually, maketh
glad the hart, gyueth euerlasting lyfe, & in
corruptiō. Whyles no hede is taken to the
thing, þ fedeth the body, þ is pressed wþ the
the teeth, þ is broke in pecis, but that thing
which is takē in fapth spiritually, but that
body in the which chꝛist suffered, & rose a-
gayn, is his proper body takē of the virgin
mary, palpable, & visiblc, yea, after hys re-
surrectiō he sayth to his disciples. Why be
you troubled, & why doo fantasies occupie
your hartes: loke vpon my fete, & my hande
for I am he, grepe & se, for a spirite hath no
fleshe, no; bones as ye se þ I haue. Let vs
also heare what S. fulgencius sayth in his
booke of fapth, beleue stedfastly & doute not
but the only begottē son of god, the worde
was made fleshe, & that he offered him selfe
for vs, as a sacrifice to god, in the order of
sweetnes, vnto whom with the fater & the
holy goost, the patꝛiarkes, þ prophetes, the
pꝛiest of the old testamēt, dyd sacrifice bea-
stes, & vnto whō wyth the fater & the ho-
ly goost, wyth whō he hath lyke dynnite,
the holy vniuersal church throughout al þ
world,

world, feareth not in fapth, & charite, now
to offer the sacrifice of bread & wyne, In
thos fleshely sacrifices, was the significas
tiō of the fleshe of chzist, whiche he offered
for our synnes, & a significatiō of þ bloud
that he shed, for the remissiō of our synnes
but in sacrifice of bred & wyne, is the actiō
of thanks, & the cōmemoratiō of the fleshe
of chzist, that he offered for vs & of þ bloud
that he shed for vs. Wherof S. Paul spea
keth in the actes of the apostles, saying, take
hede to you & your vniuersall flocke, in
the whych the holy ghoost hath made you
bishops, to gouerne the church of god, that
he hath acquyred wth his bloud therfore
in the former sacrifices, it was signified by
figuratiuely what shuld be geuen vs, and in
thys it is euidently shewed, what is geue vs
already, for as moch as he sayth, that in the
former sacrifices, it was signified what
shuld be geue vs, & in thys sacrifice. we re
member what is geue vs already. He declar
eth, that as the sacrifices of the old lawe,
was figures of the thyng that was yet to
come, so this sacrifice is a figure of þ thing
whiche is already past. By these wordes he
hath most playnly shewed, how moch diffe
rence is betwene the bodye in whych chzist
suffred, & the body whych is celebrate in þ
remēbrance of his passiō, & death, for þ bo
dy wherin he suffred, is the proper & the ve
ry body hauinge no mistrepe nor figure in
him, But this is a mistical body, shewing
one

one thing extenly by a fygure, & reprefen-
ting another thing internlythzough the in-
tellection of fapth. Yet let vs adde another
testimonye of S. Austē that ſhal both affy-
me our wordes, & finiſhe our oratiō. In the
fermō that he made to the people, touching
the ſacramēt of the alter, he ſaith thus. The
thing which you ſe in the alter of god, was
ſene of you the laſt nighte, but what it is, or
what it meaneth, or of how great a thing it
cōteyneth the ſacramēt ye haue not it harde
The thing which you ſe is bread & wyne, &
that your eyes do argue, but as your fapth
requy-eth to be inſtruct the bread is the bo-
dy of chriſt, & the wyne hys bloud, it is quic-
kely ſayd, that fapth parauēture is ſufficiēt
but fapth doubtles nedeth inſtructiō. Eſa.
xli. ſapth. Except ye beleue, ye ſhal not vnder-
ſtād. Therfore you may ſay vnto me, ſpe-
ye haue cōmaunded vs to beleue, now expoſe
de to vs, how we may vnderſtād, ſoch a cogi-
tatiō may ryle in ſome māns mind. Ye know
that our Lord Jeſus toke his fleſhe of p-
gyn mary, p- he beyng an infant dyd ſocke, &
was no-riſhed, & grewed to a māns age, & by-
ought to perſecutiō of the Jewes, ſuffered, &
by-ō a croſſe was killed, & take frō the croſſe
was buried & roſe agayn the thyrde daye, &
at his pleaſure aſcended vnto heauen, & car-
ryed hys bodye thether frō whence he ſhall
come to iudge the quicke, & dead, and there
is he now ſyttiſg on the ryght hand of the
father, how therfore is the bread hys bodye:
and

and the wyne hys bloud: thes good bꝛeðꝛe
be called sacramēts, bycause that one thing
is sene in thē & another vnderstād, that whi-
che is sene, hath a cozpozal foꝛme, & þ̄ whi-
che is not sene hath a spiritual fruyte. In
thes woꝛdes, by woꝛshipful auctoꝛ instruc-
ting vs, what we ought to thinke of the pꝛo-
per body of the Lord, that was boꝛne of ma-
ry, & sytteth now on the right hand of the fa-
ther, in the whych he shal come to iudge the
quycke & the dead. Also what we oughte to
thinke of the body set on the alter, whereof
the people be partakers, the very bodye is
hole, & not deuyded wꝛth any sectiō, nether
couered wꝛth anye fygures, but thys body
set on the table of the Lord is a fygure, by-
cause it is a sacramēt. And the externe thin-
ge which is sene, hath a cozpozal foꝛme that
fedeth the body, but the interne thing whi-
che is vnderstād, hath a spiritual frute that
quickeneth the soule, & he wyllyng to speke
moze playnly & manifestlye of the mysticall
body, sayth thus, yf you wyl vnderstāde the
body of the lord, heare þ̄ apostel saying you
be the body of chꝛist. And, the mēbꝛes. Ther-
foze yf ye be the body of chꝛist, your mystery
is cōteyned in the lordes supper, you take þ̄
mystery of þ̄ lord, & vnto that thyng whych
you your selues be, you aswere amē. And, in
āswering, you subscribe, therfoze þ̄ hearest
þ̄ bodi of chꝛist & þ̄ aswerest amē. Be thou a
membꝛe of the body of chꝛist, that the amen
may

maye be true, & wherin, in bread: we will
speake nothing of our own heades, but hea-
re the Apostel. We beyng many (sayth he)
ar one bread, & one body. &c. Therfore S.
Augusten hath taught vs, that as the body
of ch:ist is signified in the bread, which is
on the alter, so is the body of þ people that
recepueth it, Also he hath evidently shew-
wed, that the proper body of ch:ist, is that
body in the which he was borne of the vy-
rgyn mary, in the which he sucked in þ whp-
che he suffered, in the which he died, & was
buried in the which he rose & ascended in-
to heauen, in the which he sitteth on the
ryght hand of the father & in the whpche he
shal come agayne to iudgemente. But thys
whpche is set on the lordes table, cōteyn-
neth the misterpe of the very bodye,
even as it doth, of the mystery of
the beleuing people. For the
Apostle sayth. We beyng
many, are one bread
and one bodye.

(*)

YE WISE & WYSED most excellent p^rin-
ce) may perceave, that I haue p^roued
by the testimonies of holy scriptures
& of the holy fathers, that the bread
which is called the body of ch^riste, & y^e cup
called his bloud, is a fygure because it is a
mystery. And that ther is no smal differēce,
betwene the mystical body, & the body that
suffered, was buried & rose agayn. For this
whych suffered is the proper body of oure
sautour. Nether in it is any fygure, nor sig-
nificatiō, but the manifestaciō of y^e thinge
it self to knowen. And the v^{er}yp^{er} of it shuld
be despyed of y^e saythful. For after we shall
se it, your despyze shalbe accōplyshed, for he
& the father be al one, & not in the respecte
of our sauiours body, but in the respect of
the fulnes of deuinite, y^e dwelleth in the mā
ch^rist. But in this mystical body is a fygu-
re not only of the proper body of ch^rist, but
also of the people beleuing in ch^rist. For
doutles it beareth the fygure both of y^e bo-
dy of ch^rist that suffered & rose agayn, & of y^e
people bozne agayn by baptysme & made a
lyue frō the death of synne. Let vs adde al-
so that the bread & the wyne, named the bo-
dy & bloud of ch^rist, do represent the memo-
ry of the lordes passiō & deth. For he sayth
in the gospel. Do this in my rememb^rance
the which paule exposideth saying. So oft
as ye eat of this bread & drinke of thys wy-
ne, you shal shewe the death of the lord tyl
he come. Thus we be taught both of ch^rist
and

and of paule, that the bread & the wyne set
on the altare, ar set for a fygure or a memo-
ry of the lordes death, that it may put vs in
remembraunce in the tyme p:esent, what hath
bene done in tyme past, that we made mynd-
ful of his passion, maye be made also parta-
kers of the godly reward, by the whych we
ar deliuered fro death. Knowing that after
we shal once come to the vision of ch:ist, we
shal haue no nede of soch instrumētes, by
which we ar put in remembraunce what ch:ist
hath suffered for vs. For we lokyng on hym
face to face, shal not be admonished by an ex-
terne admoniciō of tēporal thinges, but by
the contēplation of the truth it self. Yet, we
may geue thākes to the auctoz of our helth
Yet you shal not thinke for al this, that the
body & bloud of the lord is not receaued of
the faythful in the misterie of the sacramēt
seyng that fayth receaueth not the thyng
loked vpon wth our eyes, but that which is be-
leued. For the meat is spiritual, & the drinke
is spiritual, feeding the soule spiritually &
geueth the lyfe of euerlastig secrete, as our
sauour sayth. The spirit is he that quicke-
neth, the fleshe p:ofyteth nothing. Whyles
I haue indured to obey the cōmaundement
of your excellēce. I a man of smal impo-
tancy, haue presumed to dispute of no smal
thinges, yet not folowing the presumptiō
of myne own estymacion or Iudgemēt but
the auctorite of the old fathers, yf it happē
that you approue these thinges as catholy-
ke, it

ke, it must be imputed to be merites of our
fayth, which was not ashamed (the gloze
of your regal magnificēce layed away
for a tyme) to aske a responce of the
truth, of a pooze mā, but yf they
please you not, let it be impu-
ted to my foolpynes it
could not wpth effi-
cacie explicate
that thyng
which you
despyed.

¶ 3 2 3 5.